## THE BEACH CF FALESA.

The Narrative of a South Sea Trader.

By Robert Louis Stevenson. Oppright, 1883, by Robert Louis Stevenson. CHAPTER III.-(Continued.)

So we ran him up a bit of a meal. I was bound belet the old lady have a hand in it to show off; so I deputized her to brew the tea. I don't think I over mot such tea as she turned out. But that was not the worst, for she got round with the salt box, which she considered an extra European touch, and turned my stew into sea water. Altogether, Mr. Tarleton had a devil of a dinner of it; but he had plenty ensertainment by the way, for all the while that we were cooking, and afterward, when he was making believe to cat. I kept posting him up on Master Case and the beach of Falesa and he patting questions that showed he was fol-

"Well," said he at last, "I am afraid you have a dangerous enemy. This man Case is very clover, and seems really wicked. I must tell you I have had my eye on him for nearly a year, and have rather had the worst of our encounters. About the time when the last reproentative of your firm ran so suddenly away I had a letter from Namu, the native pastor, begging me to come to Falesa at my earliest convanience, as his flock were all 'adopting Catholic practices.' I had great confidence in Namu: I foar it only shows how easily we are decrived. No one could hear him preach and not be persuaded he was a man of extraordipary parts. All our islanders easily acquire a kind of eloquence, and can roll out and illustrate with a great deal of vigor and fancy second-hand sermons; but Namu's sermons are his own, and I cannot dong that I have found them means of grace. Moreover, he has a keen curiosity in secular things, does not fear work, is elever at carpentering, and has made himself so much respected among the neighboring pastors that we call him. In a jest which is half serious, the Bishop of the East. In short, I was proud of the man; all the more puzzled by his letter, and took an occasion to come this way. The morning before my arrival. Vigours had been sent on board the Lion, and Namu was perfectly at his case, apparently ashamed of his letter, and quite unwilling to explain it. This, of course, I aid not allow, and he ended by confessing that he had been much concerned to find his people using the sign of the cross, but since he had learned the explanation his mind was satisfied. For Vigours had the Evil Eye, a commonthing in a country of Europe called Italy, where mon were often struck dead by that kind of devil. and it appeared the sign of the eross was a charm against its power.

"'And I explain it. Mist.' said Namu, 'in this way: The country in Europe is a Popey counand the devil of the Evil Eye may be a Catholic devil, or, at least, used to Catholic ways. So then I reasoned thus: if this sign of the cross were used in a Popey manner it would be sinful, but when it is used only protect men from a devil, which is a thing harmless in itself, the sign, too, must be harmless. For the sign is neither good nor bad. even as a bottle is neither good nor bad. if the bottle be full of gin, the gin is bad; and if the sign be made in idolatry bad, so is the idolatry.' And, very like a native pastor, he had a text apposite about the casting out of 'And who has been telling you about the

Evil Eye?' I asked.

"He admitted it was Case. Now, I am afraid you will think me very narrow, Mr. Wiltshire, but I must tell you I was displeased, and cannot think a trader at all a good man to advise or have an influence upon my pastors. And, besides, there had been some flying talk in the country of old Adams and his being poisoned. to which I had paid no great heed; but it came back to me at the moment. "'And is this Case a man of a sanctified

Mto?' I asked. He admitted he was not; for, though he did not drink, he was profligate with women, and had no religion.
"'Then,' said I, 'I think the less you have

to do with him the better.'

But it is not easy to have the last word with a man like Namu. He was ready in a moment with an illustration. 'Misi.' said he, 'you have told me there were wise men, not pastors, not even holy, who knew many things useful to be taught-about trees, for instance, and stones that are burned to make knives of. Such men teach you in your college, and you learn from them, but take care not to learn to

be unboly. Misi, Case is my college. I know not what to say. Mr. Vigours had evidently been driven out of Falesa by the machinations of Case, and with something not very unlike the collusion of my pastor. I called to mind it was Namu who had reassured me about Adams, and traced the rumor to the ill will of the priest. And I saw I must inform myself more thoroughly from an impartial source. There is an old rascal of a chief here, Falaso, whom I dare nar you saw to-day at the council; he has been all his life turbulent and shy, a great fomenter of rebeland the island. For all that, he is very shrewd. and, except in politics or about his own misdemeanors, a teller of the truth. I went to his house, told him what I had heard, and besought him to be frank. I do not think I had ever a more painful interview. Perhaps you will understand me., Mr. Wiltshire, if I tell you that I am perfectly serious in these old-wives' tales with which you repreached me, and as anxious to do well for these Islands as you can be to please and protect your protty wife. And you are to remember that I thought Namu a paragon, and was proud of the man as one of the first ripe fruits of the mission. And now I was informed that he had fallen in a sort of dependence upon Case. The beginning of it was not corrupt; it began, doubtless, in fear and respect, produced by trickery and protence; but I was shocked to find that another element had been lately added, that Namu helped himself in the store, and was believed to be deep in Case's debt. Whatever the trador said, that Namu believed with trembling. He was not alone in this; many in the village lived in a similar subjection: but Namu's case was the most influential, it was through Namu Case had wrought most evil; and certain following among the chiefs, and the pastor in his pocket, the man was as good as master of the village. You know something of Vigours and Adams, but perhaps you have never heard of old Underhill, Adams's predocostor. Ho was a quiet, mild old fellow, I remember, and we were told he had died sudlenly; white men die very suddenly in Falesa. The truth, as I now heard it, made my blood rue cold. It seems he was struck with a general palsy, all of him dead but one eye, which to continually winked. Word was started that the helpless old man was now a devil. and this vile fellow Case worked upon the natives' fears, which he professed to share, and protended he durst not go into the house alone At last a grave was dug, and the living body buried at the far and of the village. Namu, my

up prayer at the hateful scene.

"I felt myself in a very difficult position Perhaps it was my duty to have denounced Namu and had him deposed. Perhaps I think so now, but at the time it seemed less clear. He had a great influence; it might prove greater than mine. The natives are prone to superstition; perhaps by stirring them up I might but ingrain and spread these dangerous fancies. And Namu besides, apart fro this novel and accursed influence, was a good pastor, an able man, and spiritually minded. Where should I look for a better? How was I o find as good? At that moment, with Namu's fallure fresh in my view, the work of my life appeared a mockery: hope was dead I would rather repair such tools as I ad than go abroad in quest of others that must certainly prove worse; and a scandal is,

pastor, whom I had helped to educate, offered

humanly possible. Right or wrong, then, I determined on a quiet course. All that night I denounced and reasoned with the erring pastor, twitted him with his ignorance and want of faith, twitted him with his wretched attitude, making clean the cutside of the cup and platter, callously helping at a murder, childishly flying in excitement about a few childish, unnecessary, and inconvenient gestures; and long before day I had him on his knees and bathed in the tears of what seemed a genuine repentance. On Sunday I took the pulpit in the morning and preached from First Kings, nine-teenth, on the fire, the earthquake, and the voice, distinguishing the true spiritual power, and referring with such plainness as I dared to recent events in Falesa. The effect produced was great, and it was much increased when Namu rose, in his turn, and conlessed that he had been wanting in faith and conduct, and was convinced of ain. So far. then, all was well; but there was one unfortunate circumstance. It was nearing the time of our 'May' in the island, when the native contributions to the mission are received; it fell in my duty to make a notification on the subject, and this gave my enemy his chance,

by which he was not slow to profit. "News of the whole proceedings must have been carried to Case as soon as church was over, and the same afternoon he made an oceasion to meet me in the midst of the village. He came up with so much intentness and antmosity that I felt it would be damaging to avoid him.

'So,' says he, in native, 'here is the holy man. He has been preaching against me, but that was not in his heart. He has been preaching upon the love of God: but that was not in his heart, it was between his teeth. Will you know what was in his heart?' orios he. 'I will show it you!' And, making a snatch at my hand, he made believe to pluck out a dollar. and held it in the air.

"There went that rumor through the crowd with which Polynesians receive a prodigy. As for myself, I stood amazed. The thing was a common conjuring trick, which I have seen performed at home a score of times; but how was I to convince the villagers of that? I wished I had learned legerdemain instead of Hebrew, that I might have paid the fellow out with his own coin. But there I was; I could not stand there silent, and the best I could find to say was weak.

"' I will trouble you not to lay hands on me again, said L.
"'I have no such thought, said he, 'nor will I deprive you of your dollar. Here it is,' he said, and flung it at my feet. I am told it

lay where it fell three days." I must say it was well played,' said I. "Oh! he is clever," said Mr. Tarleton, "and you can now see for yourself how dangerous. He was a party to the horrid death of the paralytic: ho is accused of poisoning Adams; he drove Vigours out of the place by lies that might have led to murder, and there is no question but he has now made up his mind to rid himself of you. How he means to try we have no guess; only be sure, it's something

new. There is no end to his readiness and invention." "He gives himself a sight of trouble." says I. "And after all, what for?"

"Why, how many tons of copra may they make in this district?" asked the missionary. "I dare say as much as sixty tons," says I "And what is the profit to the local trader?

he asked. "You may call it three pounds," said I.
"Then you can reckon for yourself how much he does it for," said Mr. Tarleton.

the more important thing is to defeat him. It is clear he spread some report against Uma. in order to isolate and have his wicked will of her. Failing of that, and seeing a new rival come upon the scene, he used her in a different way. Nuw, the first point to find out is about Namu. Uma, when people began to leave you and your mother alone, what did Namu do?" "Stop away all-a-same." says Uma.

"I fear the dog has returned to his vomit," said Mr. Tarleton. "And now, what am I to do for you? I will speak to Namu. I will warn him he is observed. It will be strange if he allow anything to go on amiss when he is put upon his guard. At the same time, this precaution may fail, and then you must turn elsewhere. You have two people at hand to whom you might apply. There is, first of all. the priest, who might protect you by the Catholle interest; they are a wretchedly small body. but they count two chiefs. And then there is old Falaso. Ah! if it had been some years ago you would have needed no one else; but his influence is much reduced; it has gone into Maca's hands, and Maca. I fear, is one of Case's worst, you must send up or come yourself to Fale-alli: and, though I am not due at this end of the island for a month. I will just see what

So Mr. Tarleton said farewell; and half an hour later the crew were singing and the paddles flashing in the missionary boat.

### CHAPTER IV.

DEVIL-WORK. Near a month went by without much doing. The same night of our marriage Galoshes called round and made himself mighty civil. and got into a habit of dropping in about dark and smoking his pipe with the family. He could talk to Uma. of course, and started to teach ma native and French at the same time He was a kind old buffer, though the dirtiest you would wish to see, and he muddled me un with foreign languages worse than the Tower

That was one employment we had, and it made me feel less lonesome; but there was no profit in the thing, for though the priest came and sat and yarned, none of his folks could be enticed into my store; and, if it hadn't been for the other occupation I struck out. there wouldn't have been a pound of copra in the house. This was the idea: Fa'avao (Uma's mother) had a score of bearing trees. Of course we could get no labor, being all as good as tabooed, and the two women and I turned to and made copra with our own hands. It was copra to make your mouth water when it was done-I never understood how much the natives dred pounds of my own hand—and it weighed so light I felt inclined to take it myself.

When we were at the job a good many Kanakas used to put in the best of the day looking on, and once that nigger turned up. He stood back with the natives and laughed and did the big don and the funny dog. till I began to get riled.

"Here, you nigger!" says I. "I don't address myself to you, Sah," say s the nigger. "Only speak to gen'le'um." "I know." says I. "but it happens I was dressing myself to you, Mr. Black Jack. And all I want to know is just this: did you see

Case's figure-head about a week ago ?"
"No. sah." says he. "That's all right, then." says I: "for I'll show you the own brother to it, only black, in the inside of about two minutes." And I began to walk toward him, quite slow. and my hands down; only there was trouble in

my eye, if anybody took the pains to look. "You're a low, obstropulous fellow, sah," "You bet!" says L

By that time he thought I was about as near as convenient, and lit out so it would have done your heart good to see him travel. And that was all I saw of that precious gang until what I am about to tell you.

It was one of my chief employments these days to go pot-hunting in the woods, which I found (as Case had told me) very rich in game. I have spoken of the cape which shut up the village and my station from the east. A path went about the end of it and led into the next bay. A strong wind blow here daily, and as the line of the barrier reef stopped at the end of the cape, a heavy surf ran on the shores of the bay. A little cliffs hill cut the valley in tw. parts and stood close on the beach; and at high water the sea broke right on the face of it, so that all passage was stopped. Woody mountains hemmed the place all round; the barrier to the cast was particularly steep and

leafy, the lower parts of it, along the sea, falling in sheer black cliffs streaked with cinnabar; the upper part lumpy with the tope of the great trees. Some of the trees were bright green, and some red, and the sand of the beach as black as your shoes. Many birds hovered around the bay, some of them snow-white; and the flying fox (or vampire) flew there in broad daylight, gnashing its

For a long while I came as far as this shooting, and went no further. There was no sign of any path beyond, and the cocca-palms in the front of the foot of the valley were the last this way. For the whole "eye" of the island, as the natives call the windward end. lay deserted. From Falesa round about Papa-malulu, there was neither house nor man nor planted fruit tree; and, the reef being mostly sheent and the shores bluff, the sea beat direct among crags, and there was scarced a land-

ing place I should tell you that after I began to go in the woods, although no one appeared to come near my store. I found people willing enough to pass the time of day with me where nebody could see them; and, as I had begun to pick up native, and most of them had a word or two of English, I began to hold little odds and ends of conversation, not to much purpose to be sure, but they took off the worst of the feeling, for it's a miserable thing to be made

It chanced one day, toward the end of the month, that I was sittling in this bay in the edge of the bush, looking east, with a Kanaka. I had given him a fill of tobacco, and we were making out to talk as best we could; indeed, he had more English than most,

I asked him if there was no road going east-"One time one road," said he. "Now he

dead."
"Nobody he go there?" I asked. "No good," said he. "Too much devil he

stop there."
"Oho!" says I, "got-um plenty dovil, that bush ?" "Man devil, woman devil; too much devil,"

said my friend. "Stop there all-e-time. Man he go there, no come back." I thought if this fellow was so well posted on devils and spoke of them so free, which is not common, I had better fish for a little in-

formation about myself and Uma. You think me one devil?" I asked. "No think devil," said he, soothingly.
"Think all-e-same fool."

'Uma, she devil?" I asked again. "No, no: no devil. Devil stop bush," said

the young man. I was looking in front of me across the bay. and I saw the hanging front of the woods pushed suddenly open, and Case, with a gun in his hand, step forth into the sunshine on the black beach. He was got up in light pyiamas, near white, his gun sparkled, he looked

mighty conspicuous; and the land crabs scuttled from all round him to their holes. "Hulio! my friend," says I, "you no talk alle-same true. Ese he go, he come back.'

"Ese no all-e-same: Ese Tiapolo," says my friend: and, with a "Good-by," slunk off I watched Case all round the beach, where the tide was low; and let him pass me on the homeward way to Falesa. He was in deep thought, and the birds seemed to know it,

trotting quite near him on the sand, or wheeling and calling in his ears. When he passed me I could see by the working of his lips that he was talking to himself, and what pleased me mightily, he had still my trade mark on his brow. I tell you the plain truth: I had a mind to give him a gunful in his ugly mug. but I thought better of it. All this time, and all the time I was following

home. I kept repeating that native word, which I remembered by "Polly, put the kettle on and make us all some tea." tea-a-pollo.
"Uma." says I, when I got back, "what does 'Tiapolo' mean?"

Devil," says she. "I thought ailu was the word for that," I

"Aitu 'nother kind of devil." said she: "stop bush, eat Kanaka. Tiapolo big chief devil. stop home; all-e-same Christian devil."
"Well, then," said I, "I'm no further forward. How can Case be Tiapolo?"

"No all-e-same," said she. " Ese belong Ti-apolo; Tiapolo too much like: Ese all-e-same his son. Suppose Ese he wish something. Ti apolo he make him." "That's mighty convenient, for Esc." says I 'And what kind of things does he make for

Well, out came a rigmarcle of all sorts of ories, many of which tilke the from Mr. Tarleton's head! were plain enough to me, but others I could make nothing of, and the thing that most surprised the Kanakas was what surprised me least, namely, that he would go in the desert among all the ailus. Some of the boldest, however, had accompanled him, and had heard him speak with the dead and give them orders, and, safe in his protection, had returned unscathed. said he had a church there, where he worshipped Tiapolo, and Tiapolo appeared to him; others awore that there was no sorcery at all. that he performed his miracles by the power of prayer, and the church was no church, but prison, in which he had confined a dangerous gitu. Namu had been in the bush with him once, and returned glorifying God for these wonders. Altogether, I began to have a glim-

he was a tough nut to crack, I was noway "Very well," said I. "I'll have a look at Master Case's place of worship myself, and we'll see about the glorifying."

mer of the man's position, and the means by

which he had acquired it, and, though I saw

At this Uma fell in a torrible taking: if I went in the high bush I should never return; none could go there but by the protection of 19" I'll chance it on God's " said I. "I'm a good

sort of a fellow. Uma. as fellows go, and I guess God'll con me through." She was silent for a while. "I think," said she, mighty solemn-and then, presently-"Victoreea, he big chief?"

"You bet!" said I. "He like you too much?" she asked again. I told her, with a grin, I believed the old lady

was rather partial to me.
"All right," said she. "Victorees he big chief, like you too much. No can help you here in Falesa; no can do-too far off. Maes he be small chief-stop here. Suppose he like you-make you all right. All-e-same God and Tiapolo. God be big chief-got too much work. Tiapolo he small chief-he like too much make-see, work very hard."

"I'll have to hand you over to Mr. Tarleton." said I. "Your theology's out of its bearings.

However, we stuck to this business all the evening, and, with the stories she told me of the desert and its dangers, she came near frightening herself into a fit. I don't remember half a quarter of them, of course, for I paid little heed; but two come back to me kind of clear.

About six miles up the coast there is a shel-

tered cove they call Fanga-anaana-"the haven full of caves." I've seen it from the sea myself, as near as I could get my boys to venture in; and it's a little strip of yellow sand, black cliffs overhang it, full of the black mouths of caves; great trees overhang the cliffs, and dangle-down lianas; and in one place, about middle, a big brook pours over in a cascade. Well, there was a boat going by here. with six young men of Falesa, "all very pretty." Uma said, which was the loss of them. It blow strong, there was a heavy head sea, and by the time they opened Fanga-ansans and saw the white cascade and the shady beach they were all tired and thirsty. and their water had run out. One proposed to land and get a drink, and, being reckless fellows, they were all of the same mind except the youngest. Lotu was his name; he was a very good young gentleman, and very wise, and he held out that they were grazy, telling them the place was given wer to spirits and devils and the dead, and there were no living folk nearer than six miles the one way and maybe twelve the other. But

they laughed at his words, and, being five to one, pulled in, beached the boat, and landed. It was a wonderful pleasant place. Lotu said, and the water excellent. They walked round the beach, but could see nowhere any way to mount the cliffs, which made them easier in their mind; and at last they sat down to make a meal on the food they had brought with them. They were scarce set, when there came out of the mouth of one of the black caves six of the most beautiful ladies ever seen; they had flowers in their hair. and the most beautiful breasts, and neck-isces of scarlet seeds; and began to jest with these young gentlemen, and the young gen-tlemen to jest back with them, all but Lotu. As for Lotu, he saw there could be no living woman in such a place, and ran and flung himself in the bottom of the boat and covered his face and prayed. All the time the business lasted Lotu made one clean break of prayer. and that was all he knew of it until his friends came back and made him sit up, and they put to see again out of the bay, which was now quite desert, and no word of the six ladies. But, what frightened Lotu most, not one of the five remembered anything of what had passed. but they were all like drunken men, and sang and laughed in the boat and skylarked. The wind freshened and came squally and the sea rose extraordinary high; it was such weather as any man in the islands would have urned his back to and fled home to Falesa; but these five were like crazy folk, and cracked on all sail and drove their boat into the seas. Lotu went to the bailing; none of the others thought to help him, but sang and skylarked and carried on, and spoke singular things beyond a man's comprehension, and laughed out loud when they said them. So the rest of the day Lotu bailed for his life in the bottom of the boat, and was all drenched with sweat and cold sea water, and none heeded him. Against all expectation, they came safe in a dreadful tempest to Papa-malulu, where the palms were singing out and the cocoanuts flying like cannon balls about the village green; and

until they died. "And do you mean to tell me you can swallow a yarn like that?" I asked.
She told me the thing was well known, and

the same night the five young gentlemen

sickened, and spoke never a reasonable word

with handsome young men alone it was even common; but this was the only case where five had been slain the same day and in a company by the love of the women-devils; and it had made a great stir in the island, and she

would be crazy if she doubted.
"Well, any way." says I. "you needn't be frightened about me. I've no use for the women-devils. You're all the women I want. and all the devil too, old lady."

To this she answered there were other sorts. and she had seen one with her own eyes. She had gone one day alone to the next bay, and perhaps got too near the margin of the bad place. The boughs of the high bush overshadowed her from the kant of the hill, but she herself was outside on a flat place, very stony and growing full of young mummy apples, four and five feet high. It was a dark day in the rainy season, and now there came squalls that tore off the leaves and sent them flying, and now it was all still as in a house. It was in one of these still times that a whole gang of birds and flying foxes came pegging out of the bush like creatures frightened. Presently after she heard a rustle nearer at hand, and saw coming out of the margin of the trees among the mummy apples the appearance of a lean gray old boar. It seemed to think as it came, like a person; and all of a sudden, as she looked at it coming, she was aware it was no boar, but a thing that was a man with a man's thoughts. At that she ran, and the pig after her, and as the pig ran it hollaed aloud, so that the place

rang with it. "I wish I had been there with my gun." said I. "I guess that pig would have hollaed so as

But she told me a gun was of no use with the like of these, which were the spirits of the

dead. To be continue L

# THE WILD CAMEL

An Interesting and Little Known Animal that Wanders over Central Asian Descria

As far back as the fifteenth century, writers on Asia told of vague rumors that wild camels existed in the great Gobi wastes of the central part of the continent. The existence to the western world until within the past fifty years. Ten or twelve years ago Gen. Prejevalsky brought back to the museums of Russia a number of skins of this animal. It is found to abound in very considerable num-bers in the western part of Chinese Turkestan. and the fact that the world has known so little of it is due to the scarcity of white explorers in that region until quite recently and to the wildness of the animal, which renders it very difficult of approach. During the expedition of Mr. Bonya

until quite recently and to the wildness of the animal, which renders it very difficult of approach. During the expedition of Mr. Bonvalot and Prince Henry of Orleans, the adventuresome son of the Duke of Chartres, in INSN-90, Prince Henry collected in the region of Lob Nor quite anumber of facts with regard to this interesting animal. The question whether the wild camel is the parent stock of the domesticated animal or whether, on the contrary, he is a descendant of the tame camel is not yet settled and perhaps it never will be. Instances have occurred in Spain and quite recently in Guyana of camels escaping from their masters and in the course of years becoming very wild.

The natives at Lob Nor told Prince Henry that wild camels are found about six days to the north of Lob Lake. In the summer they go up into the mountains, but they always return to the same places, there being certain districts to which they are accustomed. They wander about the desert feeding on seanty herbage in troops of fifteen or sixteen, all of them females except one male, which becomes the undisputed lord of his harem after terrilic combats with other maies. The females have two young every three years, and the male protects them until they are old enough to be weated and to depend upon what the desort affords for their food.

It is very fatiguing and difficult to get near them. The only way in which they are hunted is to hide near a pond on whose brink traces of wild camels have been discovered. Then when the animals come to drink, the hunter, concealed in the reeds, bricks out a good specimen and blazes nawny with his single-barrelled gun. Unless he is a good shot he will lose his prize, for he has no time to get a second shot, and if the camel is only wounded it will make of with its campantons, and the hunter is pretty was at Lob Nor three young men who had gone out to hunt wild cames returned from the chase. They had seen a great many camels, but had only killed two. They had cut the skin up into recently large had to have a saw

#### Itts Herse Safe to a Treetop. L'on the Cat eville News.

We have been told of many ludicrous scenes and incidents growing out of the great flood of June 4 and ambitious reporters have busted clouds, and middans, and almost ruined their imaginations in their frantic condeavors to gain notoriety and fame in reportorial journalism, but the incident we are about to relate is true and told without hope of reward. On Sunday following the flood after the waters had subsided and gone to join their kindred in the "Father of Waters." L. B. Preston of Tryonville discovered that he was minus two horses, and, of course, search was instituted for the lost. Near the village is a large wild grape vine that winds affectionately around a tree of good proportions with quite a large spreading top, the vine, as is frequently the case, forming a sort of network among the branches, and there, over ten feet from the ground, in the protecting courses of the tree top and vine was found one of the lost horses alive and safe. The animal was rescued from his lofty quarters, and is now notorious as a hero and flood relit. If any one can tell a bigger story and tell the truth, let him now take the floor or else forever after hold his torgue.

# THE EDGE OF THE EAST.

Rudyard Kipling. Opyright, 1893, by the Anthon, PART II.

It is only by walking out at least half a mile that you escape from the aggressive evi-dences of civilization, and come out into the rice fields at the back of the town. Here men with twists of blue and white cloth round their heads are working knee deep in the thick black mud. The largest field may be something less than two tablecloths, while the smallest is, say, a speck of undercliff, on to which it were hard to back a 'rickshaw, wrested from the beach and growing its clump of barley within spray-shot of the waves. The field paths are the trodden top of the irrigating cuts, and the main roads as wide as two perambulators abreast. From the uplands-the beautiful uplands planted in exactly the proper places with pine and maplethe ground comes down in terraced pecket on pocket of rich earth to the levels again, and it would seem that every heavily-thatched farmlouse were chosen with special regard to the view. If you look closely when the people go to work you will see that a household spreads itself over plots, may be, a quarter of a mile apart. A revenue map of a village shows that this scatteration is apparently designed, but the reason is not given. One thing at least is certain. The assessment of these patches can be no light piece of work-just the thing, in fact, that would give employment to alarge number of small and variegated Government officials, any one of whom, assuming that he was of an Oriental cast of mind, might make the cultivator's life interesting. I remember now-a second-time-seen place brings back things that were altogether buried -seeing three years ago the pile of Government papers required in the case of one farm. They were many and systematic, but the interesting thing about them was the amount of work that they must have furnished to those who were neither cultivators nor officials.

If one knew Japanese, one could collogue with that gentleman in the straw hat and the blue loin cloth who is chopping within a sixteenth of an inch of his naked toes with the father and mother of all weed-spuds. His ver sion of local taxation might be inaccurate, but it would be sure to be picturesque. Failing his evidence, be pleased to accept two or three things that may or may not be facts of general application. They differ in a measure from statements in the books. The present land tax is nominally 2% per cont. payable in cash on a three, or as some say a five, yearly settlement. But, according to certain officials, there has been no settlement since 1875. Land lying fallow for a season pays the same tax as land in cultivation, unless it i unproductive through flood or calamity (read earthquake heret. The Government tax is calculated on the capital value of the land. taking a measure of about 11,000 square feet or a quarter of an acre as the unit.

Now, one of the ways of getting at the capital value of the land is to see what the railways have paid for it. The very best rice land taking the Japanese dollar at three shillings is about £65 10s. per acre. Unirrigated land for vegetable growing is something over £9 12s., and forest £2 11s. As these are rall way rates, they may be fairly held to cover large areas. In private sales the prices may reasonably be higher. It is to be remembered that some of the ver-

best rice land will bear two crops in the year. Most soil will bear two crops, the first being millet, rape, vegetables, and so on, sown or dry soil and ripening at the end of May. Then the ground is at once prepared for the we crop, to be harvested in October or therea bouts. The land tax is payable in two install ments. Rice land pays between the first of November and the middle of December and the first of January and the last of February Other land pays between July and August and September and December. Let us see what the average yield is. The gentleman in the sun hat and the lion loth would shrick at the figures, but they are approximately accurate. Rice naturally fluctuates a good deal, but it may be taken in the rough at five Japanese dollars (fifteen shill lings) per koku of 330 pounds. Wheat and maize of the first spring crop is worth about 1 shillings per koku. The first crop gives nearly 1% koku per tau (the quarter acre unit of of the wild camel, however, was never proven | measurement aforesaid), or eighteen shillings per quarter acre, or £3 12s. per acre. The rice erop at two koku, or £1 10s, the quarter acre altogether bad if you reflect that the land in question is not the very best rice land, but or dinger No. 1 at \$25 life par agra capital value A son has the right to inherit his father's land on the father's assessment, so long as its term runs, or, when the term has expired, has a prior claim or even money as against any one else. Part of the taxes, it is said, lies by n the local prefecture's office as a reserve fund against inundations. Yet, and this seems a little confusing, there are between five and seven other local, provincial, and municipal taxes which can reasonably be applied to the same ands. No one of these taxes exceeds a

half of the land tax, unless it be the local prefeeture tax of 21 per cent. In the old days the people were taxed, or perhaps squeezed would be the better word, to shout one-half of the produce of the land. There are those who say that the present system is not so advantageous as it looks. Be foretime the farmers, it is true, paid heavily. but only on their nominal holdings. They could, and often did, hold more land than they were assessed on. To-day a rigid bureau-eracy surveys every foot of their farms, and upon every foot they have to pay. Somewhat similar complaints are made still by the sinthing that the Oriental detests more than another, it is the damnable Western vice of accuracy. That leads to going things by rule. Still, by the look of those terraced fields, where the water is led so cunningly from level to level, the Japanese cultivator must enjoy at least one excitement. If the villages up the valley tamper with the water supply there

# AYER'S PILLS

natural and regular action. For the cure of constipation, biliousness, sick headache, nausea, indigestion, and all irregularities of the stomach, liver, and bowels, Ayer's Pins are un-The surpassed. They are recommended by prominent medical men, as the safest and most effi-

Best years, I have used Ayer's Cathartic

cient cathartic for family and general use, and are everywhere ranked

among the most popular of domes-

and have never known them fail to master the trouble for which they are taken. I should not feel safe to be writhout them."

J. W. L. Porter, North Cgwlen, Mich.
"I have used Ayer's Pfils in my family for several years, and have always found them most effectual in the relief of aliments arising from a disordered stomach, torpid liver, and constipated bowels."—Charles J. Bootin, Olivewood, Pasadena P. O., Cal. tic remedies. Medicine

"I have been selling myer's medicines for eight years and can safely say that Ayer's Pills give better satisfaction than any other."—J. J. Perry, Spottsylvania C. H., Va. "I consider Ayer's Fills superior to any other."—Dr. George P. Spencer, Unity, N. H.
"I use Ayer's Pills in my practice, and find them to be safe, mild, and efficient."—
Dr. Charles Ryan, Elms, Bliss.

# Ayer's Cathartic Pills

**Every Dose Effective** 

bamboo grove is here to-day. Little blue and gray and slate robed figures pass under its shadow, buy two or three goes attes, disappear into the shrine, that is, the body of the god, come out smiling, and drift away through the shruuberies. A fat carp in a pond sucks at a fallen leaf with just the seam of a wicked little worldly kiss. Then the centh steams, and steams in silence, and a gorgeous butterfly, full six inches from wisg to wing, cuts through the steam in a rigging of color and flickers up to the foreleast of the god. And Buddha said that a man musticok upon everything as illusion—even light and color—the time-worn brouze of metall against blue-green of pine and pale emerald of hamboo—the lemon sash of the girl in the cinnamon dress, with coral pins in hiss hair, leaning against a block of weather-bleached stone—and, last, the spray of blockf-red azalea that stands on the pale gold mais of the tea house beneath the honey-colored dilatch. To over-come desire and covetousness of mere gold, which is often very vilely designed, that is conceivable; but why must sman give up the delight of the eye, color flut rejoices, light that cheers, and line that sensings the innermost deeps of the heart? Alm if the Bodkisat had only seen his own images.

At the entrance to the guadens there is a quaint little printed appeal flaif pathetic and half dignifed, put forward by the place, for reverence and descent behavior on the part of the visitors. It might, perhaps, be done into rhyme, something after this style:

Oh ye who tread the nagrow way By Tophet-flare to Judgwimt Day Be gentle when the heather pray To Buddha at Kamsflora: To him the Way, the Law, Apart, Whom Maya held benestibler heart,

Ananda's Lord the Bodtwent, The Daibutz(u) of Mamakura. For though he neither begins nor sees Nor hears ye thank your meities Ye have not singed with such as these His children at Kampakura

Yet spare us still the Western joke When Joss sticks turn to seented smoke The little sins of little falk
That worship at Hemsakura.

The gray-robed, gay-sailted butterflies That fit beneath the Musice's eyes— He is beyond the Mysterilies. But loves them at Lamakura. and whose will, from Prife released Despising neither man wer beast, May hear the soul of all the East

Breathe round him at Kamakura Yea, every tale Ananda beard. of birth as fish or beast or bird While yet in life the Mutiler stirred, The warm wind brites Ramakura,

With voice of every soulithat clang

To life that strove from sung to rung.
When Devadatta's rule was young. In worship at Kam ilt ura. Till drowsy eyelids seems to see Far-flaming neath her gollien Des

The Shwe-Dagon flare wanterly From Burmah to K Lmakura And down the loaded aignhere comes The thunder of Thibetat drama.

And droued: - "On mow pulme hume" -A world's width from Kamakura. Yet Brahmins rule Beautes still,

To Buddha and Ka makura. A tourist's show, a legend told, rusting bulk of browne and gold So much, and scarce so much, ye hold

The meaning of Mamakura; But when the morning grayer is prayed Think, ere ye pass to surife or trade, Is God in man's own \$12.45 made No nearer than Lumakura?

GEN. PELLY'S FEAT. His Visit in Uniform to the Fanatical Na-

Gen. Sir Lewis Pelly, who died in England recently in his 67th year, did many things during his forty years of findian service that gave him reputation, but the most remarkable and daring of his achievements was his journey in 1835 to Riyadh, the Wahabi capital of the great Wahabi poords in the centre of Arabia. The Wahabis are the fanatical Puritans of Mohammedanism. In 1865 they were the terror of Arabia. Their leaders, at the head of small but reckless and daring armed forces, controlled the policy of all the smaller Arab States bordering the waters of the Persian Guif. At that time Felly was the British Resident at Buchire, and was practically the ruler of the country. Washatd power was all the while spreading and came to regarded as a great political danger. Pelly watched it very closely. The country was nominally within the limits of his a iministration. He decided that it was necessary for

nominally within the limits of his a iministration. He decided that ill was necessary for him to pay a visit to Finadh. He said that Great Britain would be escappelled to leave that region entirely if it could not come to some understanding or other such a native power which was claiming the slight to interfere directly with the Arab sepalation ming the shores of the Persian Guidand it sistands, which was encouraging plracy for the injury of trade. Everybody said that me one but a Mohammedan could visit Riyadh and return alive. Pelly said he believed he could, and at any rate he intended to risk it. All that time Palgrave was the only European who had generated Central Araba and returned in safety. He had incurred great dangers, but he was disguised as a Massathman and succeeded in his dangerous enterprise. Pelly dish at assume any disguised as a Massathman and succeeded in his dangerous enterprise. Pelly dish at assume any disguised as a Massathman and succeeded in his dangerous enterprise. Pelly dish at assume any disguised as a Massathman and succeeded in his dangerous enterprise. Pelly dish at assume any disguise distingtion of a British officer, accompanied by two officers, an interpreter, and domestic attendants. After his long desert marea, lasting about a menth, he arrived at livadh, holdy entered the town find applied for an audience with the chind America, to had several interviews with this popentar, and octors by was treated with much gradiens. It for found, however, that he was regarded as a prisoner, though the natives trie for pullin completely at his case. They bed reset they had him in their power, and they progressed to play with him as a calt with a treatment of the coast.

Pelly se ources, hessever, were too much for them. He found some plausible pretext toned, and he never refured. The natives pursued him, but he skeptority of his arms kept them at a distance. Helper leaving the capital his party had filled their water skins, the city that the water kept of the water skins over their wrists

SIGHTING STRAMSHIPS.

Observer Kergan Tells How He Distinguishes Vessels at a Distance.

It happens to be my business to tell when vessels will arrive in New York. A few years ago the Western Union Telegraph Company erected on Fire Island a signal tower. Fire Island is not an island, but the end of a long. narrow strip of land between the ocean and the Great South Bay, about forty miles from New York city. All European vessels are obliged to pass Fire Island on their way to Europe and on their return trip to New York. The first land sighted by the majority of incoming steamships is Fire Island Beach.

All the year, with my wife and two children I live in the signal tower. It is a very comfort



THE OBSERVATORY.

able house, quite as cosey and homelike as the majority of houses, the only queer thing about it being that there is only one room on each floor. In the summer time we see plenty of people on the beach, boarders from the Surf Hotel, but in the winter months we resign our selves to being alone.

Some people think it is very cold near the ocean. This is not the fact. The temperature is really warmer near the ocean than it is inand. We do not have very cold weather until January, and then it only lasts for a month or two. March is the worst month of the year, on account of the heavy winds. During the cold weather the sandy beach becomes frozen, and is just like a macadamized road; you can walk on it for miles and miles with the greatest comfort. My children play and romp by the breakers during the cold weather, just as other boys and girls do on the sidewalks in the city. Of course, my children do not go to school. but they have to study their lessons all the same, for I teach them. Our food supplies. consisting principally of cannod goods and staple groceries, are laid in during the early fall. We seldom have meat, but when a man connected with the life saving station, some niles distant, kills wild duck or other game he

is always kind enough to send us some. When the vessels pass they are from sighteen to twenty-six miles from shore. My observation room is at the top of the building.
Inot only look out of the window in search of
ships, but climb steps and peep out of small
partholes made on the cean side of the room,
near the roof. I have a big spyglass to aid me
in my observations. I cannot read the name
of the vessel at such a distance, and although
at night they soul signals by means of colored
inthe lam not shown as the colored in the lam of the vessel at such a distance, and although
at night they soul signals by means of colored



SIGHTS THROUGH A TELESCOPE. -The Smoke of the Etruria. II.—The Etruria Twenty-three Miles Off Shore. III.—The City of Paris.

which was claiming the sight to interfere divided to the control was considered to the control was considered to the control was constructed to the control was co